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ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

Vol. VIII. ST. LOUIS, MO., THURSDAY, NOVEMBER 14, 1901. No. 33.

The Review

Founded, Edited, and Published by Arthur Preuss.

Published Weekly at $2. a Year (Foreign $2.50.) Office: 13 N. 3rd Street. Telephone, Bridge 246A.

[Entered at the Post Office at St. Louis, Mo., as Second Class Matter in August 1896.]

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CHURCH AND STATE IN THE PHILIPPINES.

THE *Catholic Columbian* printed the subjoined strong editorial in its No. 43:

The management of Philippine politico-ecclesiastical affairs by Archbishop Chapelle as Apostolic Delegate has not been a success and Bishop Sbarretti has been appointed in his place. As the *Columbian* said months ago, the policy of silence is played out; so are antiquated European ideals of diplomacy; so are autocratic ways of the "sic volo, sic jubeo" order. If Catholic American public opinion had been formed, enlightened and directed, a tremendous influence could have been exerted on the Administration to be less harsh in its requirements of the Church in the Philippines. But, no; the people and the press were uninformed of the true state of affairs. Requests for instructions were ignored. And even while Bishop Rouxel was officially and in writing denying that the former Apostolic Delegate had any interest in politics, the Archbishop was cabling to the newly-elected Vice-President that no one had wished more for his success or worked harder for it than he had. Catholic rights in the public schools have been abandoned, the Catholic Indian missions have been sacrificed, and Catholic claims in public institutions have been disregarded, in the opinion of the *Columbian*, by a failure to take the laity into partnership in the matter of safeguarding the interests of religion and to mass their influence against the influences at work to antagonise the Church.

While there may be a grain of truth in these observations, we believe the *Columbian* pessimistically exaggerates.

Even if the appointment of Msgr. Sbarretti as Apostolic Delegate to the Philippines be a fact—and we do not yet know for certain that it is*)—it would not argue that Msgr. Chapelle's

*) Sunday it was announced from Havana that Msgr. Sbarretti had departed on his new mission, but there has not yet reached us any official confirmation of the news of his appointment.

mission has been a failure; just as little as the latter's elevation to the rank of an Assistant at the Pontifical Throne justifies the conclusion of the Roman cable correspondent of the Associated Press, that his management of the Philippine politico-ecclesiastical affairs is a shining success.

If we are to believe the usually reliable Rome correspondent of the Montréal *Semaine Religieuse* (Oct. 21st), two plans for the solution of the Philippine muddle have been submitted to the Congregation for Extraordinary Ecclesiastical Affairs—one by Cardinal Gibbons, the other by Archbishop Chapelle.

Cardinal Gibbons is said to have suggested that the Spanish religious in the islands be one and all forthwith replaced by American secular priests, and that the property of the former be conveyed to the latter. Msgr. Chapelle is opposed to this. He considers that it would involve an injustice to the Spanish congregations and create trouble among the populace. His plan is to keep the Friars in their places for the present and to make such changes only as will prove necessary and desirable in their communities and in the hierarchy, gradually, with due consideration of all the circumstances and of the sentiments of the people.

The *Semaine's* correspondent thinks it more than likely that Archbishop Chapelle's views will prevail over those of the Cardinal.

In the light of the latest reports from the Philippines, coming from sources that can hardly be called friendly either to Msgr. Chapelle or the Friars, or the Church herself, we believe he is right.

Read this extract from a Washington despatch to the N. Y. *Evening Post* (Nov. 1st), a paper which deservedly enjoys the reputation of being in close touch with various eminent members of the Administration :—

"All accounts agree that the Catholic Church will undoubtedly retain its hold upon the Philippine natives, in spite of anything Protestant missionaries may do. Its faith and worship seem to appeal particularly to Filipino sentiment, and in those cases where the priests have used their good offices as mediators between the new governors and the governed, there has been the best of surface tranquility, at least. Such sway as Spain held over the natives she retained through the Church organisation, and the devotion of the people to the Spanish fathers became manifest as soon as it was suggested that American clergy be substituted for them. It is undeniable that whatever changes are made in this direction will have to be made very gradually. Archbishop Chapelle appears to have made an excellent impression upon all the classes he met in the Philippines, and is recognised there as a coming power with our government. It is supposed that in his councils with the Pope a plan was outlined for bringing the ecclesiastical establishment in the islands into closer and better relations with our government, without needlessly treading on the prejudices of the native masses."

We think it a solemn duty of the Catholic press at this critical juncture to await in a spirit of good will and conciliation—after the example of the Roman authorities—further developments in this important matter, instead of impeding the conscientious and self-sacrificing labors of those in whom the Holy Father trusts for an equitable and satisfactory solution, by unworthy insinuations about "the policy of silence played out," about "antiquated European ideals of diplomacy" and "autocratic ways of the 'sic volo sic jubeo' order."†)

ARTHUR PREUSS.

†) The above was already in type when we learnt from a cable despatch of the publication in the Roman Voce della Verita, of a letter from the Holy Father to Archbishop Chapelle, highly complimenting him upon the results of his labors in the Philippines.

The Principles of Life Insurance

IN THEIR APPLICATION TO MUTUAL BENEFIT SOCIETIES.

In order to properly comprehend the principles involved in conducting a life insurance business (no matter under what name, as a fraternal society, assessment company, or on the "old line" plan) it must be borne in mind, that every applicant or member is bound to die at some time or other, and that under ordinary circumstances he must be expected to keep up his membership or insurance in force until death; in other words, there is practically no proper way of reducing liabilities by "freezing out" or "dropping" members in feeble health or advanced in years.

If these perfectly correct and just propositions are once admitted (and a reliable insurance society must be conducted on such basis) the question naturally arises:

"Who will pay the last man?"

Insurance is a business founded on the law of averages.*) While it is impossible to say with certainty when given persons are going to die, or how long certain persons are going to live, yet, close observation has proven that out of a large number of people of a certain age approximately so many will die each year. Taking these observations as a basis, with proper tabulation, there were constructed tables showing how many people of a given age will die each year, and correspondingly how many people will live to a ripe old age. While it is impossible to designate who of the people will die or live at a given time, the average number of such has been ascertained with a good deal of accuracy.

These tables are called "Tables of Mortality" and "Expectation of Life" and will be referred to hereafter as "mortality" and "expectancy" tables for short, since their figures form the basis of all calculations in modern life insurance.

In forming the average "fraternal" or "assessment" life insurance organisation, the managers agree upon a schedule of contributions, sometimes uniform for all ages, more often graded according to age, which is to be called for whenever the death of one or more members require available funds in the treasury. Sometimes a limited amount of money is kept on hand to meet a few death losses without waiting for response to assessment notices. But in most of such concerns up to date no definite proposition has been made, nor any calculation shows, how it will be possible to "pay the last man."

It stands to reason that as long as such societies are young, death losses among the members will be comparatively few, and therefore assessments light. With every year of existence, however, the average age of the original members or members of long standing will increase, and as everyone is bound to die, the number of assessments will increase also, thus making the cost to members higher. An increased cost of membership will check the acquisition of new or young members, who can easily form an independent society of their own with temporary less mortality. So sooner or later, but positively at some time, the point will be reached when the number of members joining will be smaller than the number of such dying and dropping out. And then the question will be of vital importance: "Who pays the last man?"

It should need no argument to show any thinking man that in such a society depending upon contributions from living members for the payment of death losses, the last man can only be paid by reserving or laying aside a sufficient amount of money, to meet the claim when it falls due without any outside help.

How to ascertain the needed figures, will be shown in the following example.

Supposing 1,000 young men, say each 25 years of age, wish to start an insurance fund

*) On the doctrine of averages see Vol. VII, p. 299 of this REVIEW.—A. P.

in such a way that in case of death $1,000 will be paid according to the deceased's direction, while at the end of 20 years all living members in good standing will be entitled to $1,000 in cash.

Not knowing how to go about it, they consult a local banker with some experience in insurance, who will talk about as follows:

"Let us take the banking proposition first. If you want to draw $1,000 at the end of 20 years, you must deposit with me a certain amount of money annually, which, with interest accumulations, will make $1,000 at the end of that period."

After some discussion regarding the rate of interest to be realized, the parties interested agree on 4 per cent., and Mr. Banker, looking over his compound interest tables, finds what one dollar per annum, paid at the beginning of each year, at 4 per cent. compound interest, will make in twenty years; and that, if an accumulation of $1,000 is desired, it will require an annual deposit of $32.30.

This question being settled, the point is raised "how about $1,000 in case of death?" Anyone can see that every cent of above contribution is needed to pay $1,000 at the end of 20 years. If payments are to be made sooner, an additional income must be provided for.

So Mr. Banker looks up the mortality table. He finds that out of 1,000 men, age 25, 181 will die during the next 20 years, and as death will require a payment of $1,000, he will want an additional $9 a year to cover death losses.

This leaves only the question of expenses to be settled, and as the Banker is a prudent man, who can not waste his time for nothing, the young men agree to pay him each $1.50 for conducting the business.

Thus the members will have to pay:

$32.30 for a fund to be improved at 4 per cent. interest;
9.00 for death losses during the 20 years;
1.50 for expenses;

$42.80 total each a year, in return for which the Banker agrees to pay $1,000 in case of death or to the surviving members at the end of 20 years.

As will be seen, each member should have an interest in the accumulating fund (commonly called "reserve") and his share of said fund can be used to assist him in keeping his membership in force, if short of cash, or it can be returned to him, should he wish to drop out.

From this short illustration of the workings of an endowment policy it will be seen that the same principle applies to any life insurance policy, since every man is bound to die. It is only a question of time, and in order to have a uniform rule, most life insurance companies assume that men live to age 96 and make their calculations accordingly. In other words, every life policy is considered as an endowment policy payable at age 96, if the holder be living at that time and the policy was kept in force.

Above description should show conclusively to the average mind that the only safe way of conducting a life insurance society is by laying aside a reserve fund which provides for the payment of the last man and makes the society independent of the acquisition of new members, or the collection of extra assessments in excess of the amounts paid in the beginning.

The danger of increasing assessments for the stability of a fraternal organisation, will be shown in another article.

ACCOUNTANT.

THE FRENCH MONKS FACING EXILE.

[Translated From the French of Dom J. M. Besse, O. S. B., by P. Joseph Sittenauer, O. S. B.]

The French Republic is determined to assert the supremacy of the State over the Church, which is a fundamental dogma of her creed. Her orators and publicists have for a long time professed it; but a mere profession does not satisfy her; the dogma must be applied to her national institutions. For many years, an entire party in our legislature has been inspired by this dogma; the administration is guided by its light; the leading minds of the Republic have longed to see it carried into effect. The law on the liberty of association has furnished them with the pretext for taking a step forward.

The religious orders belong to the Church. They are born within her bosom. It pertains to her to examine their rules, to authorize them, to watch over them. She has never yet failed in her duty. Those religious orders, favored by the liberty accorded to all citizens, have taken deep root in France. They have grown strong. They have served Christianity and France. The State has become uneasy on account of their prosperity; but without reason. Do the religious not observe the laws of the country like the rest of the citizens?

But the religious orders were free; this freedom became a bugbear for the Republic. Her fright was soon changed to anger, then to hatred—a Masonic hatred, that is to say, a hypocritical and implacable hatred.

It has been said that the Republic desired to destroy the religious orders. This is a mistake. She wished to enslave them. The notorious law, forged by the stupid artisans of the lodges, is the chain. Will the religious put it about their neck?

Many a law has aimed a blow at the rights of the Church during the past quarter of a century. Whilst they were fabricated in Parliament, our orators and our journals raised their voices against the outrage. But we had not enough power to cry down the project, its authors, and abettors. On hearing us, people said: If the law passes, Christian France will arise like a man.

The law has passed; and in Christian France not one man has risen. And the law which they declared wicked has been applied; practically, the Catholics have accepted it. They have accepted what they declared wicked. This has happened ten times within twenty-five years. And we are astonished that we no longer exist in the eyes of the country! Strange astonishment this!

To decry a law before the vote, to accept it after the vote, though one has declared it contrary to conscience, is....weakness—I came near using another word. Well, the people never rally around weakness. Instinctively they flee from it.

We are, then, face to face with the law on the liberty of association. Summing up the conclusions reached by the Catholic speakers of both Chambers and by our most courageous writers, Leo XIII. has solemnly condemned it.

What is to be done?

Ah! how beautiful it would have been to see the religious, men and women, assured that a human law could not prevail against a divine law, quietly await the brutal force in their homes—for they are in their own homes—to see them bear all the consequences of their action and let force have its way! Who would have had the last word?

At any rate, this resistance to a law, declared criminal, would have set a wholesome example. It would have inaugurated the struggle; and is not struggle the inevitable road to triumph?

What was wanting for this? Union. Could this union exist, could it be efficient with the actual situation of the Catholics in France? We have bishops; but where is the episcopate? The faithful are numerous; but where is the Christianity of France?

They say: There is nothing to be done. The insulted army has said: There is nothing to be done. The monks, treated as pariahs, say: There is nothing to be done. To-morrow, the bishops and the clergy, when hunted down, will say: There is nothing to be done. After to-morrow, the owners, driven from their possessions in the name of a law which will be the slave of Communism, will say: There is nothing to be done. And by doing nothing, France rolls down into the gorges of Socialism. And she will go to the very bottom. This will be the just punishment of the bourgeois' implicit belief in the existing conditions —their only God—(du bourgeois ne croyant qu'au Dieu-affaires) and of the faint-hearted Catholic haunted by the fear of losing the little that is left him.

I come back to my question: What is to be done?

Some believe themselves obliged to present their neck to the Republic to receive the collar. I pity them.

Others prefer liberty in exile to slavery at home.

To go into exile..... Yes, to go into exile. To quit a country impregnated with the virtue of St. Martin; to abandon a monastery (St. Martin, at Ligugé) which was the cradle of religious life in France; no more to pray in this valley where Hilary and Martin, these two forefathers of our country, have prayed; to renounce the adopted country of sweet Queen St. Radegundis; to separate from friends whom one has known, esteemed, loved, in the service of the same God, of the same faith, of the same France; no more to serve the brave people, simple and upright, true children of France—my God, how hard this is!

I feel something still harder. To forsake the battle-field without striking a blow, to flee from home, in the face of the enemy, without defending oneself—how cruel this impotence!

May we, at least, be able, notwithstanding our exile, to serve our dear country, the France of St. Martin, of Charlemagne, of St. Louis, of Jeanne d'Arc, and of the Martyr King; to serve her by prayer, to serve her by that power which frontiers can not shut out, the mind.

It is not my intention that sorrow only should flow from my pen. Hope is throbbing beneath sorrow. Life dies not. The monks have in their veins something eternal. Battered down, their monasteries rise up again. They are the oak-trees of God.

Confidence! We shall come back more numerous, purified by the exile, matured by the trial. May we then be more valiant and more holy!

And the Church will have the last word.

SUBJECTS OF THE DAY.

Euchre Parties. The *Catholic Record* of London, Ont., (No. 1202) rightly declares that it is nowise complimentary to our societies that they consider the euchre party as the best possible means to drive dull care away and incidentally to make a few shekels for some worthy object. The euchre party, says our contemporary,

> has its uses, doubtless, as Bishop Spalding puts it, "for the young and the feeble in mind and body," but none for the adult who has any sense of the value of time and any consciousness of the needs and claims of his better nature. Once in a while is enough. But to have them every week, and to ask people to attend them and to handle and shuffle cards and to chatter trivialities for hours at a time, betokens a very poverty of invention or else a low idea of our kind. At all events, it is rather a debilitating atmosphere, that of the euchre party, and we ask our young men to rate it lowly and to try to understand that "the only happiness a brave man ever troubled himself with asking much about was the happiness to get his work done well."

Shrinkage in Trust Stocks.

The Yew York *Journal of Commerce* recently compiled a startlingly significant tabulation, which we find reproduced in No. 38 of the St. Louis *Mirror*, showing the shrinkage in trust stocks, or, technically, industrials, during the present year. There has been a general decline all the way from 3 to 43½ per cent.

The reasons for this shrinkage are summarized by such a careful observer as W. M. Reedy as follows: 1. Industrials were a fad, which has passed like other fads; 2. the juggling in the great Wall Street gambling game has made the public shy; 3. the claims of trust promoters to have suppressed competition, have turned out to be highly exaggerated in order to dispose of the watered stock. Not even the mammoth steel combination has all the mills of the country in its system. Competition is sorely felt by at least nine out of ten of the great combines.

While this is good news in so far as it indicates that concentration in business has its limits and the trusts must break of their own weight, it is also a dangerous symptom, notwithstanding the optimists.

Unauthorized Prayers and Devotional Practices.

Bishops in various parts of the world — India, France, and New Zealand — have lately warned their flocks against what one of them calls "impudent traffic in sacred things." The Bishop of Tarbes denounces certain sacrilegious swindlers who have been promising spiritual favors at Lourdes on the payment of stated sums of money, even going so far as to forge the signatures of eminent ecclesiastics in order to make it appear that the scandalous scheme is approved. A thirty-days' prayer to St. Joseph, utterly repugnant to Catholic teaching, with instructions for its recital that are plainly superstitious, is condemned by the Bishop of Laranda.

The *Ave Maria* (No. 18), to which we are indebted for the above information, comments thereon pungently and justly as follows:

"This multiplication of unauthorised prayers and devotional practices is one of the greatest abuses of our age. Solid piety seems to decrease in proportion to the increase of new-fangled devotions. We lately saw reference to a prayer-book in which there are no fewer than sixty-five 'rosaries.' As the Bishop of Laranda remarks, 'there are prayers already in plenty that have the sanction of God and of His Church.' Those who compose new prayers and invent new rosaries would be better employed scouring pans or raking leaves."

Anarchy in a Nutshell.

The *Bombay Catholic Examiner* sets forth the essence and genesis of anarchy in these condensed but lucid paragraphs:

If there is no God,—there is of course no other life. Therefore this life is to be enjoyed, and this life only. So far many of our rich people agree; they also enjoy this life, not believing in the next. But they have the money to enjoy, which the poor have not. There comes the rich mill-owner, banker, etc., and instead of sharing his money with the poor, reads to them a philosophical treatise on happiness. He makes it plain to them in many words, that happiness does not consist exactly in being rich, but in being virtuous, in working, in being sober, controlling one's passions, which teaching comes with a tremendously bad grace from those who allow themselves any kind of extravagance and is a teaching altogether despised by the hungry, lounging loafer of the street or the needy handicraftsman ground down to penury and misery by steel, oil, sugar, and other kinds of "trusts."

"Property is theft" is the Anarchist's watchword. His next watchword is "Egotism." The higher-minded a man is, the more he does care for the universal welfare of his fellowmen, but the lower-minded he is, the less he cares for others. It is not a question of the "we" must get a share of the good things of this world, but "I" must get it. But

he can not get it lawfully. Thus he has no hope left either for this or for the next life. Despair seizes him, and an unmeasured hatred against the possessing classes. "If I can not have happiness, they at least shall not enjoy it either." Satanic hatred and envy control henceforth his movements, and he finds a supreme satisfaction in such dark deeds as the assassination of President McKinley.

These Anarchists are not as a rule such weak-minded men, as some papers depict them; they are often very clever but they are bad, hungry, and wicked men who draw the last logical consequence of atheism.

Mrs. Piper and her "Manifestations."

Mrs. Piper, the much-talked-about spiritist medium, has severed her connection with the Society for Psychical Research and published in the N. Y. *Herald* of Oct. 20th a long article in which she declares:

"I have never heard of anything being said (Mrs. Piper is always in an unconscious state when the "manifestations" take place) by myself while in a trance state, which might not have been latent 1. in my own mind, 2. in the mind of the person in charge of the sitting, 3. in the mind of the person who was trying to get communication with some one in another state of existence, or some companion present with such person, or 4. in the mind of some absent person alive somewhere else in this world.

In other words, Mrs. Piper holds the conclusions based upon her "manifestations" by men like Prof. James, of Harvard, and Prof. Hyslop, of Columbia, viz., that the continuance of the human personality after death is absolutely established and that communications between the living and dead may take place, —to be entirely unfounded.

It must try the temper even of a scientist, 'cutely remarks the *Independent* (No. 2761), to have used "a human telephone to the spirit land" for fifteen years and then to hear the telephone itself declare that it was short circuited, and that the other end of the wire, instead of connecting with the other world, had been grounded in our own earth all the time.

However, Mrs. Piper's statement is not in the least a confession of trickery, like that of the Fox sisters, and it practically leaves the matter just as it was. Her hits are just as astonishing and her misses just as perplexing as before; for telepathy is no more of an explanation than Spiritism. It is first necessary to decide whether there is anything in the Piper manifestations requiring other explanation than that of chance coincidence. We can not explain unproved phenomena by referring them to unknown causes.

In any case, in the words of the same paper, the Piper reports will maintain their value as the most complete and careful study of the development of secondary personalities yet made. It is extremely interesting to watch the progress from "Phinuit," the quack doctor, to "Pelham," the literary man, and finally to "Imperator," the demi-god. Certainly Mrs. Piper's subliminal has improved astonishingly under the tuition of Dr. Hodgson and his friends of the Society for Psychical Research. The only case comparable to this is that of Mlle. "Helene Smith," of Geneva, who, not content with impersonating a Hindu princess and a French queen, has developed into a Martian and even shows symptoms of passing on to one of the minor planets. She is younger than Mrs. Piper and has the whole solar system yet before her; so it is perhaps wise in Mrs. Piper to retire from business before she is still further distanced by her more venturesome rival. Mlle. Smith shows such a remarkable knowledge of ancient history that the evidence forces one to adopt one of two hypotheses: first, that she has clairvoyant powers; or, second, that she has read a certain book in the Genevan library. That a shop girl should read anything but novels from the public library seems so improbable to those who are interested in her that they unhesitatingly accept the first theory. Mrs. Piper does not seem to know so much about history or astronomy, but possesses an unlimited fund of personal gossip and can tell you all about the habits and looks and diseases of your friends and ancestors.

A Fine Plan.

The main purpose of the Second Pan-American Congress now in session in Mexico, is the establishment of a Court of Claims to settle international disputes. A number of delegates even advocate a Court of Arbitration for settling intestine national quarrels. A Pan-American voices this claim in the following words in *El Tiempo* of Oct. 25th:

"One of the principal objects of the Pan-American Congress is to propose and realize a means to avert war between the nations of America. Nothing more praiseworthy. For many years, there has scarcely passed a day on which there was not civil war in Spanish-America. One might say, it is the permanent state of affairs with us. If you take up a collection of newspapers, you will find few in which it is not announced that here or there a revolution has broken out. Would it therefore not be proper, all governments being represented here, to seek and establish a formula of arbitration to avoid these intestine calamities? Mexico owes its progress in the last twenty years to internal and external peace. It is not enough to live in peace with one's neighbor, but one must have peace also at home; hence a court of arbitration should be established both for outside wars and internal revolutions."

Uncle Sam will chuckle if a Court of Claims for the settling of international troubles on the whole continent is established. It will give him the best means of spreading imperialism.

The rowdies and bullies of South and Central America will care little for such a Court of Claims. War is their life. Hence, Uncle Sam will get plenty of opportunities to interfere and, possibly, to take a slice here or there. His opportunity would become much greater, if intestine quarrels were to be settled that way also. But then we would not have enough men-of-war; we would have to double our navy and army. Gradually then, the "Empire of America" could take the place of the insignificant republic now called "The United States."

The Nationality Question in Posen.

Correct principles for the pastoration of Poles and Germans in the largely Polish Archdiocese of Posen-Gnesen, have been laid down by Archbishop Stablewski. In consequence of the continual influx of Germans into the Polish parishes, and of Poles into German parishes, serious difficulties had arisen. Before God and the Church, bishops and priests are responsible for the souls of all depending on them. As half-measures never satisfy any party, Msgr. Stablewski laid down these two basic principles (we quote from the *Kuryer Poznanski*, No. 470):

1. Each nationality is to be served according to the ratio of its members to the whole parish. To procure a firm basis, the ordinary instructed every parish priest to draw up a list of his parishioners, giving each one's nationality, said list to be publicly exhibited for several weeks, so that each member could see that he was correctly listed.

2. Neither nationality shall lose any church property. Where Polish sermons were introduced in German parishes, the Germans will continue to have the same number of sermons and at the same hour as before, the Polish sermons to be given at another time; and vice versa.

"These principles," says the Cologne *Volkszeitung* (No. 929), from which we have taken them, "are simply incontestable; they define the attitude which the Church has to take wherever there is a conflict between nationalities, and which she everywhere takes where the Church government is in the hands of an ordinary who is fully conscious of his responsibility. The Church has to embrace with equal love the members of all nationalities; she has to provide with equal solicitude for the spiritual wants of all and with equal firmness to ward off any harm from them. In the Catholic Church there is no room for the exaggerated nationality idea, that great heresy of our times, in whose name the worst crimes are committed; she will never sacrifice to that idol, never lend a helping hand to suppress one nationality in favor of another; for

it would render her unfit to fulfill her task."

THE REVIEW owes its birth to these very principles; it has fought for them all along, and if we now re-echo a voice from across the ocean, it is in the hope that the splendid example of Msgr. Stablewski may induce our own "Americanizers" to cease their unjust attempts at suppressing all other nationalities in favor of one, and to encourage the oppressed, if need be, to prosecute their rights before a higher tribunal, where justice will be done them.

ARCHAEOLOGY.

THE MAYA RUINS OF COPAN.—The explorations of the ruins of Copan in Honduras, undertaken by the Peabody Museum of American Archaeology and Ethnology ten years ago, have been the most notable, in knowledge obtained and material gathered, ever undertaken by American archaeologists. Thousands of carvings, sculptures, and other valuable relics have been unearthed and added to the collections in Cambridge. Copan is situated a few miles south of the Guatemalan border, about one hundred miles, as the crow flies, from the Gulf of Honduras and the Caribbean Sea. Its ruins comprise the whole of a valley of seven to eight miles long and from a mile and a half to two miles wide. When Stephens visited it in 1839, the valley was covered by a dense forest. Even at the time of the Spanish conquests it had been a field of ruins, and we have a vivid account of it in a letter of Diego Garcia de Palacio to Philip II., in 1576. The American explorers from Harvard have succeeded in laying bare what is called the "hieroglyphic stairway," perhaps the most splendid monument of Maya art. The so-called "main structure" so picturesquely described by the old Spaniard, is brought out by a fine model now in the Central Peabody Museum. It is built entirely of stone—a kind of greenish trachite—and apparently formed the acropolis of the ancient city. Its length is 800 feet, and its width seems to have been not much less, though part of the edifice has been cut away by freshets in the Copan River. At the bend of the River, where it is deflected by the ruins, it has left a sheer cliff, 120 feet in height, in which the whole construction of the embankments, revealing the gradual growth of centuries, is laid bare, just as at Hissarlik, the site of ancient Troy, Dr. Schliemann was able to trace the evolutions of city after city, each reared upon the debris of its predecessor. So ancient are the foundations, indeed, that Mr. Gordon believes that, old as the Maya civilisation is, here, at the bottom of these embankments, are to be found the remains of its earliest beginnings.

Who the Mayas really were can be gathered only from such remains as those at Copan, from a few untrustworthy traditions, and from two or three of their manuscripts, which we can not read. The figures of their gods and heroes, which they carved out of trachite with obsidian knives, have lost their coating of stucco and the bright pigments with which they were once adorned, but even as they are they indicate a race at once gentle and intelligent. Mr. Gordon reports that there is no evidence in the Copan ruins of human sacrifices, such as Palacio thought he found traces of. The figures on the great stelae or monolithes are grotesque in many respects, but the faces here, as in other sculptures, have often a repose and dignity that would not be altogether unworthy of good Egyptian art. The type, as has often been pointed out, approaches the Mongolian; there is not the same interest for us as in an Egyptian statue, the art of which is a part of our own peculiar heritage of civilisation; but no one can look at the sculptures now in the Peabody Museum, without wondering that a wider interest has not been shown in delving into the history of this mysterious and remarkable race, and that work such as Harvard has done in Copan has not been extended to every Maya monument in Central America.—S.

Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.—Horace.

Literary Notes.

The Life of Mother Mary Baptist Russell, Sister of Mercy. By her Brother, Matthew Russell, S. J. New York. Apostleship of Prayer. 1901. Price, cloth, 75 cts.; morocco, $1.50.

The subject of this biography was called upon at the early age of twenty-five years to found and govern the first community of the Sisters of Mercy in San Francisco. Her life was a holy and a useful one, but for the most part it was "hid with Christ in God." It is significant to note with what difficulty her own brother has collected sufficient matter to fill these few pages. The Recording Angel is the only thorough historian of holy souls like these. Their works are not even known as theirs, so well have they learned to give God the glory. The book is written in a gentle, kindly style, which insures its friendly reception by the reader.—S. T. O.

Nonsense: Volume IV. "Le Roman d'une Pussie Chat." A Tale of ye Olden Times Par Henri (old man) Ringtail. Carefully, faithfully, and accurately translated from the original Sanskrit by Frederick Rogers, D. C. L., (Trin. Coll. Tor.) of Osgoode Hall, Barrister-at-Law. Detroit, Mich., American Publishing Co. 1900. Price, $1.50.

This book is labeled nonsense, but the writer evidently intends that his preface be taken seriously. As it is impossible to make head or tail out of the rest of the printed matter between the covers, we confine ourselves to this preface. After spending altogether too much time in its perusal, we extract two sentiments which are quite laudable. The first: we should all strive to make each other happy. The second: all novels should "end happily." The rest of the preface is taken up with eulogies of books and writers who either do not need praise or do not deserve it.—S. T. O.

——We consider it our duty to protest against a poem in *Harper's Monthly Magazine* for November, "Margaret of Cortona," by Edith Wharton. Contrary to her biographers and to the Saint's own words, this poem represents her as a prostitute before her unfortunate meeting with the man who deceived her, and describes her as dying after raving about the respective merits of the claims upon her soul of Christ and her quondam paramour. We had hope that Harper Brothers had learned a lesson by their misfortunes of two years ago, but the publication of a poem like this is either gross carelessness on their part, or evidence of the old anti-Catholic animus that distinguished and hurt their former management.—J. J. W.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net $2.

Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net $1.

The Holy Sacrifice of the Mass explained in Sermons; and eleven Sermons on the Sacred Heart. By Rev. J. Fuhlrott. Net 75 cts.

Instructions on the Sixth Commandment. By Rev. I. de Bressauvids. Paper. Net 25 cts.

Her Father's Daugher. A Novel. By Katherine Tynan Hinkson. $1.25.

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev. F. P. Garesche, S. J. Net 60 cts.

Lucius Flavus. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. $1.50.

Dominic, St., by Jean Guiraud. (The Saints Series.) Net $1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

Sermons, Panegyrics and Miscellanea. By V. Rev. J. O'Connell. Net $1.

Fidistoria. By Rev. J. P. Barry. Net $1.50.

God the Holy Ghost. By Rev. Henry A. Barry. $2.

Letters; Chiefly on Religious Subjects. By Antonio Rosmini Serbati. Net $5.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts,

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. $2.50.

"Forgive us our Trespasses;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A Roesler's Hymnbook "Psallite." Edited by Ludwig Bowin, S. J. Net $2.

The Life of St. George, Martyr. Patron of England, Net 30 cts.

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net $3.50.

The Irish College in Paris from 1578 to 1901. By Rev. Patrick Boyle, C. M. Net $1.75.

A Mediaeval Hero of Carmel. St. Peter Thomas, Carmelite Bishop and Martyr, and Patriarch of Constantinople. Net $1.

The Holy Mountain of La Salette. By Rt. Rev. B. Ullathorne. 60 cts.

But Thy Love and Thy Grace. By Rev. Francis J. Finn, S. J. Colored illustrations. $1.

Letters to the Editor

The Bohemian Passion Play.

To the Editor of The Review.—*Sir:*

About two years ago, in Father Rynda's church (St. Paul, Minn.), I had the pleasure of listening to a lecture which accompanied moving pictures of the Passion Play as given in Horitz, Bohemia. Beside me sat the sister of Jordan Wilschko, the Christus of the play, who lives (the sister) in St. Paul. I have just seen in your Review an article inspired by a letter from Rev. J. J. Hamel to the *Freeman's Journal*, in which he refers to those pictures as "this false Passion Play," and says further, "all moving pictures of the Passion Play are fakes pure and simple." I regret that the Passion Play as given by my countrymen is so little known that even one of the clergy dares to class it with "a set (of pictures) taken on Central Palace Music Hall roof" and "a set taken in Philadelphia by Mr. Lubin." Would he not have shown a more kindly spirit had Father Hamel confessed his lack of knowledge of the Horitz Play, or had he simply condemned the parties who represent the alleged moving pictures of the Passion Play of Oberammergau? Either of those plans would have spared the priests who have had the Horitz pictures in their churches the humiliation of being looked upon by their congregations and fellow-clergy as "hoodwinked." I know there are fake pictures of the Passion Play, but please help me to disabuse the minds of your readers of the impression that my Bohemian countrymen's Passion Play is a less reverential, edifying, or less perfectly produced performance of the Sacred Drama than that of Oberammergau. It is our misfortune that so many priests are unacquainted with the history of our play, and the parties producing the pictures omit the word "Horitz" from their circulars, because they fear such priests will deem their pictures uninteresting (or fakes) as they are not stamped "Oberammergau."

Paul Hynek.

Janesville, Wis., Nov. 4th.

Catholic Federation.

The Germans and the Cincinnati Congress.

The circular of the President and Secretary of the Central Verein, which we briefly noticed in our No. 31, advising the branches not to send any delegates to the Cincinnati conference, as the Verein will be represented there by two delegates at large, has not found universal approbation in the German press. The St. Paul *Wanderer* (No. 1773) says that if the object stated in the circular mentioned,—to advance the opportune movement for national federation and at the same time to preserve intact the German Catholic organisations already existing,—is to be accomplished, the Germans ought to take a hand in the establishment and organisation of the Federation, so that they can later on all conscientiously join it. For this purpose, our confrère thinks, two delegates among several hundred at the Cincinnati meeting are inadequate. At least all the State organisations of the German Catholics should be represented by two delegates each, giving the Germans, with the two delegates of the Central Verein, twenty-five voting representatives in the convention, instead of two, as contemplated.

We think the *Wanderer's* position well taken, and the officers of the Central Verein should reconsider their circular.

It is of the utmost importance for the success of the Federation movement that the German Catholic societies of the country—acknowledged very generally to be strong and progressive—should join and coöperate; and to enable them to do this conscientiously and enthusiastically, it is imperative that they cast a strong vote in the body which is to map out the permanent constitution and organisation. Their refusal to coöperate later on, for some cause or other which it is now still time to remove without stirring up antagonism, might prove a death-blow to the whole movement; and such a calamity no loyal Catholic, who puts the welfare of the whole body above that of any group or section, can possibly desiderate.—Arthur Preuss.

Sociological Questions

An American View of Female Suffrage.

Whilst the Australian Catholics seem anxious to have the suffrage for their wives and daughters, in fact so anxious that the Sydney *Catholic Press* pleads with the Cardinal in advance to allow the sisterhoods the exercise of that right when once granted by the legislature, it is refreshing to hear an American woman's voice staunchly opposing it. Miss H. E. Hersey in her book 'To Girls' has this to say about that staple conversational commodity and erstwhile bugaboo, "The Suffrage":

"In the world to-day it (suffrage) is not a right nor a privilege nor is it even a duty. It is a contrivance for the administration of a more or less democratic form of government. ....Granting this contrivance, undoubtedly the ideal government would be one brought into existence by the votes of the wisest and best persons in the country and without the votes of base, ignorant, and venal persons..... The corruption of our great cities is chiefly the result of a mass of ignorant voters. The wild heresies, financial and social, which sweep over our country every few years, find their force and danger among the ignorant. .....The question is not whether you and I are better fitted to vote than the man that loafs on the benches of Boston Common or that shovels sand on a Western railway or breaks stones in the South. The question is whether he is better fitted to vote than his wife and daughter, or rather, whether we shall remedy the evil of his vote by adding to it that of his wife and daughter. The truth is, that in what, in want of a better phrase, we must call the lower ranks of society, the average political intelligence of women is far below that of men.....When a government is avowedly in grave dranger because of the ignorant ballot, it would seem the greatest folly to try to cure the disease by doubling the ignorant ballot." To sum up the question the author thinks that upon the matter of suffrage "women may be pretty fairly divided into two classes, the women who are too ignorant for the suffrage and the women who are too good to spend themselves on it." (Quoted in the *Mirror* of Oct. 31st.)

We subscribe to all this except the last sentence. There is a wide gap between women "too ignorant for the suffrage and women who are too good to spend themselves on it." Yet, as Miss Heresey confesses of herself that she at one time—some twenty-five years ago—was in the other camp, we hope that in less than twenty-five years more she will convert her still dissident sisters to her present opinion on suffrage.—J. F. M.

INSURANCE.

Select Knights and Ladies of America.—The State Insurance Department at Austin (Tex.) has received notice that the Select Knights and Ladies of America, a fraternal organisation of St. Louis, has made an assignment. The association had a number of policy holders in Texas and all will likely lose what they have paid in. Thus the fraternal insurance societies, that haven't a reserve fund to back them, disappear one by one, leaving a number of unfortunate families in the lurch who depended upon the promised insurance for support when their bread-winner would be called away from them by death. The worst feature of such failures is the inability of many of the insured to obtain other insurance, owing to their advanced age or impaired health.—*Southern Messenger*, Oct. 24th.

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Catholic Mutuals vs. True Charity.—One advantage that our Catholic mutual insurance societies have over the business companies is the spirit of fraternity. It brings the members together in brotherhood, makes them not only acquaintances but also friends, moves them to visit the sick and to bury the dead, and urges them to comfort the widow and the orphan. That is an advantage not to be valued in money.—*Catholic Columbian*, Oct. 19th.

The first trouble with this kind of "fraternity" is its falsity. It bases on "Do ut des," while true charity expects no reward here on earth. The second trouble is its narrowness, embracing only members of the society; true charity is universal. The third trouble is its boasting; true charity does not let the left hand know what the right doeth.—J. H.

SCIENCE AND INDUSTRY.

ANOTHER TRIUMPH OF EVOLUTION.—How did man develop the aquiline nose? The question is answered by Dr. Louis Robinson substantially as follows:

Through the long night of unrecorded time, during which primitive man was slowly and painfully progressing toward civilisation, the voice was the only rational means of exercising influence. Thus a sonorous voice became of importance to the ambitious. But for this an aquiline nose is requisite. Thus individuals favored with this endowment assured a better survival and the necessary result was an aquiline nosed race. For the long-nosed would tend to become masterful. They would first form an aristocracy and ultimately so leaven a people as to insure their dominance. Example: the Romans.

That the long nose is really such an improvement the Professor tries to prove from skulls in the British Museum. In these he found that the antrum (hollow-sounding chamber in the upper jaw-bone) is of greater capacity in small-nosed peoples than in such large-nosed races as the Maori. This larger development supplies only partly the resonance afforded by the passages of a large nose. Thus for oratorical purposes, a nose voice is better than a cheek-bone voice.

CANDLES.—A New York candle manufacturer, quoted in the *Sun*, is authority for the statement that more candles are sold now in the United States than ten years ago, and that it is a mistake to think they are going out of use. They are used by miners in gold, silver, and copper mines. Candles are burned in churches, and they constitute a part of the undertaker's supplies. Candles are burned on ships. Butchers use them in their ice boxes. Brewers find a use for them, as plumbers do, also. They are used in coach lamps, and for table ornamentation. Candles for Christmas trees are sold yearly to the number of many millions. Candles are still used, too, for the ordinary purposes of domestic lighting, especially by the poorer classes.

Candles are made now-a-days in almost endless variety. The fancy candles are made in various sizes and in different shapes; as cylindrical and tapering, straight-sided and moulded into various forms, and sometimes with ornaments attached to them, and they are made in many colors and shades of colors, and many of these candles are artistic and beautiful.

They are made most largely of stearic acid and adamantine, these two materials being both products with a basis of tallow, treated by refinement, pressure and other processes; they are made largely of paraffine; and they are made also of beeswax and of spermaceti and of tallow. Then there are composition candles made of a combination of materials.

For illuminating purposes the more modern candles have now almost entirely superseded the ordinary tallow candle. The tallow candles made in this country are chiefly exported to various tropical countries, where many people buy them principally for the tallow that is in them, which they use as they would a salve wherewith to grease their bodies.

American candles are, in competition with the candles of manufacturers in England, France, Germany, and Holland, exported to all parts of the world.

‖ We need a law prohibiting hypnotic exhibitions for public amusement. If the exercise of this mysterious power be permitted at all, it should be hedged around with restrictions. How far one who has been hypnotized may still be sensitive to hypnotic suggestion even after the sleep has passed away, the hypnotist himself, it is likely, scarcely knows. Svengali may never have enjoyed an existence outside the pages of fiction, but until we are sure that he is an impossibility, none of us should be ready to take a step which might place a portion of our precious power of self-control permanently under the control of another. Yet this is the step taken by every thoughtless man who goes up on a hypnotist's platform just to see what the thing feels like. Such entertainments serve no useful purpose,—they *may* do considerable harm,—therefore, they should not be permitted by our laws.—*Casket*, No. 37.

The Religious World.

...Domestic...

A Religious Census. The Federation of Churches in New York City has completed a census of the Twenty-second and Twenty-fourth Assembly Districts, making a canvass of 150,000 people. They have obtained reports from each family as to what churches its members were connected with, if any, and whether they were attending. The *Independent* reports the result as follows (No. 2760):

About 2,000 families, or 10,000 individuals, were found without church attachment and were referred to the churches with which they were most likely to be affiliated. The Catholic population, which was 63 per cent. in the Twenty-second and 50 per cent. in the Twenty-fourth District, were nearly all attendants on their local churches. But this was found not to be true of the Protestants. There are three Baptist churches, for example, but Baptist families attend 26 other churches throughout the city, and the same is true of other denominations. The Reformed Dutch had the largest proportion of families that were in attendance upon their church home, being 95 per cent. The Catholics register 90 per cent., the Episcopalians 86, the Methodists 81, the Presbyterians 76, the Baptists and Lutherans 71, while of the Hebrews only 40 per cent. had synagog connection. A multitude of other denominations were found in small numbers, but it is surprising that there were only two families of "Spiritualists" and two of Christian Scientists. Every block or so had its German Socialists and its Agnostics, but not an avowed anarchist was discovered.

He who is false to present duty breaks a thread in the loom, and may find a flaw when he has forgotten the cause. — Henry Ward Beecher.

Men do not know how great a revenue economy is.—Cicero.

EDUCATIONAL TOPICS.

American College Statistics. We find the following statistical information on our American colleges and their pupils and courses credited to that accurate and painstaking journal, the *Scientific American*.

There are 629 universities and colleges and forty-three schools of technology in the United States. The total value of the property possessed by institutions for higher education amounts to $342,888,361, a gain of about $31,000,000 over the amount for the preceding year. The endowment fund amounts to $151,120,590. The total income of the year, excluding benefactions, amounts to $27,739,154. The value of gifts and bequests during the years 1898-99 amounted to $21,925,436. Some $2,500 is invested for each student who is now enjoying the advantage of any of the institutions of learning.

Classical courses claim by far the greater number of students—35,595 students out of the 147,164—while 21,860 were taking the general culture courses, 9,858 general science courses, 2,593 engineering, 2,550 civil engineering and 2,329 electrical engineering; 1,032 students were studying mining engineering, 627 architecture, 9,501 pedagogy and 6,698 were taking business courses.

The number of degrees conferred during the year for work done was 15,087—10,794 on men and 4,293 on women. Thirty-eight different varieties of degrees were conferred, and in some cases only one candidate received a degree—musical doctor, for example. Seven hundred and thirty-five honorary degrees were conferred.

The Nestor of active Catholic journalists is, we believe, D. Leon Carbonero y Sol, the editor of *La Cruz*, a monthly religious magazine, published at Madrid, Spain. Don Leon founded his magazine on Nov. 19th, 1852, and has ever since been its editor. Although now ninety years old, he has never failed in all these forty-nine years to publish the magazine punctually. We thank Msgr. Verdaguer for bringing about an exchange with *La Cruz*.

NOTES AND REMARKS.

We call the attention of our readers to the splendid lecture on "State Paternalism in Education" by the Rev. Thomas J. Campbell, S. J., in the current *Messenger of the Sacred Heart*. It is too long for publication entire in THE REVIEW; we are pleased to learn, however, that it will soon be brought out as a cheap pamphlet to be spread all over the land.

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We read in the Philadelphia *Record* (Oct. 28th):

> The following letter, written by a woman missionary in China, recently appeared in the Faversham (England) *News*: "Soon after our return, a young widow from the capital of the province came to our Bible woman. This widow had been a vegetarian for many years, and had been living in a temple. That day she took her rice with Mrs. Chang, but not before she had the Gospel from the old woman. I am glad to tell you that she very soon decided to give up vegetarianism, and I have since seen her eating fish and pork with as much relish as the others. Oh, that there were more like this dark soul hungering for the truth!" Charles Dickens would have immortalized this *missionary* if he had had the pleasure of her acquaintance.
>
> Comment superfluous.

✱

Here we have a fine condition of affairs for a leading city and commonwealth in "the most Christian country":

Preaching a sermon on crime in Louisville and Kentucky, the Rev. J. Kinsey Smith of Louisville said that that city, with a population of 200,000, has more murders than London, with its 7,000,000 people, and that Kentucky, with its 2,000,000 population, has more murders annually than Great Britain, with its population of 40,000.000. Statistics, which he claimed to be accurate, showed that there were twenty-three murders in Louisville in 1896, and six convictions for murder; twenty-seven in 1897, with four punishments; twenty-eight in 1898, with eight convictions; thirty-five in 1899, and three convictions; and thirty-two in 1900, with two convictions, a total of 145 "regularly registered murders" in five years, and only twenty-three convictions. In no case was the death penalty enforced, the average punishment for the whole number being two years in prison. "So much hemp grown, so little used," quoted the clergyman in conclusion.

✱

At the first session of the Second Pan-American Congress at Mexico City, Oct. 22nd, Sr. Bernado Calvo, of Costo Rica, asked "a vote of condolence for the deceased members of the first Congress, viz.: Mr. Cleveland, President of the U. S., Sr. Segarra, Minister of Peru, Sr. Romero, Minister of Mexico, Sr. Castillo of Salvador and the señores representing Hayti and Nicaragua respectively." Upon motion of Sr. Carbo of Ecuador, President McKinley was included and the motion passed.

In order, we suppose, not to offend the proverbial Spanish politeness, the U. S. delegates kept quiet about the ludicrous mistake concerning Mr. Grover Cleveland, who is fishing quite lustily for a dead man.

✱

We have not thought it worth while to notice the recent bestowal of the honorary LL. D. on Archbishop Ireland by Yale University. Here is a snippet on the subject from one of the Catholic weeklies most friendly to him in the East (*Catholic Transcript*, No. 19):

> A correspondent asks if we are of opinion that the Archbishop of St. Paul "did right" in accepting the title of LL. D. from Yale University. We are not experts in archiepiscopal etiquette. The honor tendered His Grace was accepted with thanks. That's enough for us. We like to think that in matters of this kind the Archbishop can do no wrong. There are those who would doubtless deem the Metropolitan of St. Paul guilty of a grave misdemeanor were he to accept a certain Roman dignity with which he has been so often threatened, and which will probably arrive on the Greek kalends.

✱

Other men are the lenses through which we read our own minds.—Emerson.

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